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asked to utter and write spells to hasten the womb. After the infant is born the cord is cut with a pair of scissors and the placenta is buried in the ground in the house or outside.

After childbirth a Miao woman drinks several bowls of cold water for the purpose of purifying her blood. Within three days she goes out to the fields to work. There are cases in which a woman gives birth in the forenoon and goes out to work in the afternoon. It is said that the Miao woman is able to do this by eating a secret herb. For postnatal nourishment the poor eat eggs and the rich eat chicken.

Recently, the Miao have adopted the Chinese custom of inviting friends and relatives to a feast and naming ceremony on the third day after a child's birth. A name is sometimes adopted according to the time of birth. For instance, if a child is born in a certain month, it would be named after the month. The chief of the Miao at the time of the rebellion during the reign of Emperor Ch'ien Lung was called Wu pa-yüeh /Wu, Eighth Month/. Sometimes the name of the season when the birth occurred is adopted. In another case, the weight of the infant may be used as the name, for instance, an infant weighing so many chin at birth will be named for that weight. In still other cases, the name of an animal, a pig, goat, sheep, dog, or cow is used in the belief that the child will be easy to raise.

There is no definite time for feeding the baby. Generally when the baby cries it is fed. If the mother has no milk, the baby is then fed with sugar and rice. At the time of teething, if the first tooth emerges in the upper jaw, it is a sign of ill omen, portending the death of one of the parents or paternal grandparents, because the Miao believe that such a tooth is a grave-digging hoe.

/100/ A pregnant unmarried girl often produces an abortion by swallowing mercury. Illegitimate infants are often drowned. Properly married couples rarely practice abortion or infanticide.

piece of gray cloth with the Chinese character meaning "to inform" on it. The father accompanied this procession. When they got to their destination a feast was held, at which the pig was made into the chief dishes. 852

Naming of Children. Miss Li said that boys were named after animals and girls "Mei" (daughter, or younger sister) with a number or other designation to indicate their position in the family. I did hear one boy given the Miao word for Rooster as a name; but most of the boys had Chinese names of good meaning. In one family all the five boys except the youngest had names in which one of the two characters was the same for all. When the oldest boy went to middle school in Lung-li he took a "school name." The names I heard for girls were "Mei" with some word of pleasant meaning, such as "Happiness," "Treasure," "Purity." 653 •

In the case of boys a "generation name," chosen before the child was born, was also given. He was not called by this name, however, until he had his own wife and family. It was kept in the family records and in those of the *lien pao*. In the village of Yang-chia-sai the oldest generation had the generation name "Heng," with an individual one, the next generation "Cheng," and the third "Tan." But several men of the second oldest generation were still called by their "baby names," and none of the third generation by anything but the familiar names or nicknames. Girls kept their childhood name until they entered their husband's homes permanently, after which they were known as XXX (husband's surname) XX (maiden name) Family; that is, XXX of the XX Family. After her husband died she was known as Widow XX (maiden name) and, if, as almost always happened, in the same village there were several widows with the same maiden name, she was known as Widow XX whose eldest son was named Y. For instance, if a man in Yang-chia-sai, whose surname, of course, was Yang, married a woman from the Wu family, she would be known after she entered his family 551 562

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751 "guardian" for the purpose of getting protection. This is be-
756 cause the body of the priest is supposed to be endowed with a
spiritual quality that can put the ghosts in their places. There-
fore, children receiving his guardianship can avoid illness.

Often a priest may have several hundred people under his pro-
tection. To apply for it the protégé has to present a pair of
shoes, a handkerchief, a cock and some glutinous rice to the

● [553] guiding spirit of the priest, after which offering the protégé
is given a new name.

756 Priesthood among the Short-skirt Hê Miao is not a profes-
sion, the shaman being a full-time farmer, carpenter or black-
smith. It is only a side-line. Each time the priest performs
some service, his remuneration consists of a few insignificant
"lucky" items. It is said that priesthood is not a willing choice.
Every priest has at least twenty to thirty different spirits seek-
ing his mediumship, and if he refuses the spirits would derange
his mind. So once seized by the spirits a man cannot help being
a priest. He then cuts a piece of red paper into a row of human
forms [30] and pastes them before his ancestral altar. A board
is nailed horizontally against the wall, on which two or three tea
cups are placed. After each magic performance, the head of
[742] the cow, pig, or dog used in the ritual must be brought home to be
sacrificed before the altar. But chickens and ducks used for the
same purpose need not be brought home.

The capability of the shamans varies. Some can only
catch small or wild ghosts but are unable to subdue big and
fierce ghosts, who only surrender to priests with greater super-
natural powers. Therefore, priests are divided into several
classes. While performing magic, the priest may be assisted
by a t'ung-shih [instructor] who is a less spiritually gifted person.
The latter can only assist the priest but cannot engage the ghosts
alone, and so his remuneration is still less. He may be fed
for the services rendered without extra rewards.

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768 inherited estate, upon which other children may likewise live, according to the particular arrangements agreed upon.

423 Among the settled "Méo" tribes (near irrigated rice fields or particularly fertile areas) the idea of property is clearly established. The ground belongs to the one who has cleared it or laid it out, and it is transmitted by inheritance.

Everywhere else customs are found analogous to those of the "Man," the ground belonging temporarily to the one who cultivates it, but it is abandoned when it is exhausted or when a better piece of ground is found near which one goes and settles.

844 The "Méo" woman gives birth sitting on a tabouret, supported by her mother and by other old women. She afterward lies down on a cot bed. The placenta is buried in front of the door, if a boy is born; it is buried [165] under the hearth if it is a girl (1). Thirty-

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1. The "Méo" must know where his placenta is so that he may retrieve it when he is reincarnated.

three days after his birth the child receives his name. Relatives and friends bring presents to him and this is the occasion for a feast as sumptuous as the resources of the family permit. Gifts and feasts [527] are renewed upon all the birthdays. In principle, the children are 853 nursed for three years.

847 Abortion is practiced among the "Méo" for all irregular pregnancies (unmarried women and widows). In case of failure, the baby simply is abandoned from the moment of his birth and dies of hunger.

846 Among certain "Méo" tribes of China the "couvade" still is practiced (the husband goes to bed during the accouchement and receives treatment). This custom is not practiced by the "Méo" of Tonkin, but one observes among them customs that appear to be derived from it. The husband must follow a vegetable diet, he is forbidden to be away from home and to cross over the passes leading toward the neighboring valleys.

582 The "Méo" may contract marriage, either within their own clan, or within any other tribe of the group. They marry very seldom outside their group.

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Miao AE5

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In addition, each individual has a family name. This

is changed by girls when they marry for that of the husband.

Differing from my observations, Lajonquière (1) describes

1. II. p. 317.

the name-giving, which, according to him, does not take place until after the end of the confinement; "At the end of this period parents and friends gather in order to bring presents, for the child. At the same time, he is given a name, the same one that his grandparents had. Finally, there is the usual eating, drinking, and singing." The statements quoted here have been borrowed verbatim by Abadie (2).

2. Page 165.

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It is much simpler among the Akha. In general, the mother of the woman gives the child its name during the birth without further ceremony. There is also sponsorship, however, which is similar to that practiced among the Meau. As among the latter, during the ceremony the child's wrist is likewise joined to the sponsor with a piece of string. Telford (3) gives a

3. Page 103.

somewhat different description and also ascribes a different meaning to the piece of string, as is shown by the following: "When children are born among the Kaw (Akha) they slaughter two chickens, one for the name-giving ceremony and one as food for the mother and child. Its soul is asked to descend into the body, and strings are tied around its wrists in order to hold the soul fast."

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In giving the name the Akha select the name of a recently deceased family member.